

Theological.

SERMON.

My brethren, count it all joy when ye fall into divers temptations.—James 1, 2.

The word which we translate temptation, has two grand meanings: first, solicitation to sin; and, secondly, trial from providential situation or circumstances—as persecution, affliction, or trial of any kind. And in this latter sense it is used here; not intending diabolical suggestions, or what is generally understood by the word temptation.

To those who mind earthly things, or live after the flesh, our text will seem a hard saying. So far from thinking it cause or matter of rejoicing, to suffer reproach or affliction, there is nothing which they endeavor to shun with greater carefulness. But the man who no longer lives to himself, but to the Lord; the man who observes the motions of sin in his members; the man who finds by experience that he is entering into league with the world and the devil to destroy his soul; the man who considers this world as a state of probation, and this life as a state of trial; in fine, who rightly appreciates the joys of heaven, and estimates everything in exact proportion to its advantages as a means of salvation, such a man, I say, will not suppose the advice of St. James in the text, a mere flourish of his imagination. He will not regard St. Paul in the v. of Rom. speaking at random when he represents his afflictions as cause of exultation. "We glory," says he, "in tribulation."

It might be well to observe that the acquiescence in afflictions, of which we are speaking, while it is at the utmost remote from phlegmatic insensibility, is equally remote from quiescence under them, considered in the abstract. My meaning is this: we are not called to rejoice in trials or temptations, considered in themselves, but as standing in connection with their valuable fruits, which are nothing less than a "far more exceeding and eternal weight of glory." The one grand aim of the Christian regards the glory of God; his next consideration stands in connection with the other, the salvation of his own soul. If, then, he find affliction subservient to his purpose, according to the magnanimous principles of Christian philosophy, he will say, "Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." My brethren, to those whose probation and pilgrimage lead them through the thorny paths of this wilderness, a discourse on affliction can not be deemed uninteresting, especially if that discourse be calculated to do them good.

This we shall attempt to demonstrate in the following discourse, while we speak.

1. Of their nature and design, and,
2. Of their benefit.

I. We shall speak something of the nature and design of afflictions, or trials.

It has long since been observed, by Eli phaz, that "affliction cometh not forth of the dust, neither doth trouble spring out of cleanness." We have an intimation here that they are ordered according to the wise counsel of the Most High, and that they are not the result of an unforeseen casualty. You will understand me as speaking of those troubles which men bring on themselves, by actual sin and stubborn rebellion. It would be little short of blasphemy for a man to drink into a state of intoxication, and then to charge the Almighty with sending out of him such a plague as he might receive during the period of his frenzy. It is not in such affliction as this that we are called to rejoice; this would be to rejoice in iniquity. The affliction and trial of which we speak is that which, in every case it is not immediately ordered by the Almighty—it is in some cases natural causes seem to lead to it—; nevertheless, overruled by the ultimate good of them, that they may be called afflictions. The natural causes may, nevertheless, minister to the will of God, and God may make the affliction minister, at the same time, to our best, our eternal interest. Moreover, a seeming accident, or many seeming disasters, may have reduced us to a state of poverty. God can, and frequently does, make a state of poverty minister to our salvation. We might say the same of persecution, and of loss of our friends; though wickedness is the cause of both these, yet God overrules them for the good of those who love him.

It may be asked here whether we are to consider the Almighty as ordaining them. This question seems to lead to some difficulty. And, perhaps, it is more curious than usual. Not to pass it by in entire silence, I would observe, that there is a sense in which it may be considered as the order of God. I mean, that the Almighty, in his wisdom, may be brought to a state of affliction, poverty, sickness, persecution, or death; and yet in these things we are told to rejoice; not, however, as the effects of sin, but as the sanctified chastisements of the Almighty, which are designed to take away the iniquity of his people.

This may be illustrated by a circumstance taken from the Old Testament. When the Jews had degenerated into a hypocritical nation, and the Almighty designed to scourge them, he fixed upon an Assyrian monarch, whom he denominated the rod of his an, and "I will give him," said he, "my commission, and send him against my people." The proud king, actuated by lust of power, goes forth to execute the Lord's purpose, howbeit he meaneth not it. It is far from his heart to obey the will of God in this expedition, and when this instrument of the Divine vengeance, having executed the Lord's purpose, succeeds, the Almighty speaks of him in the following terms: "Shall the ax boast itself against him that heweth therewith, as if the rod should shake itself against him that lifteth it up?"

This, my brethren, is the light in which we are trying to regard the Almighty, as tempting, or trying us. Man was created an agent; sin is the abuse of agency; affliction is the fruit of sin. The Lord, by a dispensation of infinite wisdom and goodness, overrules these afflictions for the good of his people; he guides the feeble bark of his Church through the waves of a tempestuous ocean, so that those disasters and afflictions which overwhelm the wicked with confusion, work out for it a far more exceeding and eternal weight of glory. The Christian, therefore, views affliction in a new point of light—new to the worldly man. He regards it as a virtuous school, and says, with St. Paul, "We know that all things work together for good to them that love God."

II. This will lead us to speak somewhat of the benefit of affliction.

I think it has appeared sufficiently plain that the Almighty has purposes of mercy in the afflictions he sends. I trust I shall be able to show that they are wisely adapted to their design.

The inordinate love of this world is called the very essence of ungodliness. It is well known that in the soil of prosperous fortune, unbroken health, flattering friends, buoyant spirits, and a spring tide of success, earthly love strikes its roots the deeper. Hence, to draw the mind to God, it is necessary these

broken cisterns should be drained; and, in this way, the Good Being frequently brings his creatures to conviction and repentance. Under circumstances of distress, it is comparatively easy for the sorrowing heart to give up a world by which itself seems to be given up. The soul which knows not where to fly, flies to God by a sort of natural impulse, from a feeling conviction that every other refuge is a refuge of lies. In the parable of the prodigal son, sin and extravagance marked his conduct, until he began to be in want, and then he said, "I will arise and go to my father."

It is not necessary that we should go back far for proofs of the advantages of trial. If many, by the loss of health, wealth, and friends, have begun to think of seeking more permanent blessings? I do not say that afflictions necessarily lead to such an end, but that this is their tendency. A rebellious spirit, under divine chastening; a murmuring and repining temper; the indulgence of hard thought of God; will pervert the best means to the worst ends; and this disposition, that is reprehended by the prophet, must be I have smitten you to blasting and mildew: when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the balmer worm devoured them; I have sent among you the pestilence; your young men have I slain with the sword, and have taken away your horses; yet ye have not returned unto me, saith the Lord. Therefore, will I thus do unto thee, O Israel; and because I will do this, I will smite thee, prepare to meet thy God, O Israel.

Thus, I say, the Almighty bespeaks and threatens rebellious Israel, when they frustrate his designs. What shall we say, then, of those who have their hearts torn by the most cruel bereavements, and their earthly hopes blasted by a frowning Providence, and yet never seriously consider the hand that smites them, that they may break off their sin, repentance, nor joy to heart the vanity of the world, that they may return to God as their chief joy.

Again, afflictions tend to revive dying graces. Our hearts may be becoming dry and barren, as the nation no longer is, and to toil and warfare, becomes effeminate and exposed to the depredations of designing enemies, so the heart, in a state of tranquillity, the man, at ease in his possessions, is apt to forget God; or, at least, to grow cold and formal in his devotions. A shock of affliction numbers the shortcomings before him, prompts self-examination, and causes a renewal of grace. Joseph's brethren made mention of their former sin of selling their brother, when they were in trouble; and though a score of years had passed since the guilty transaction, they seemed unmoved by their fault until they were in trouble; and, though they might before have felt an easiness of mind, on account of their crime, it remained for affliction to give poignancy to their conviction. The moment they were in trouble, they thought of sin as the cause of it.

The Psalmist says, "Before I was afflicted, I went astray; but now have I kept thy law." How often do we realize the same beneficial effects from affliction, such as sickness, loss of fortune or of friends.

Again, afflictions are useful, as evidences of our sincerity, and of the power of godliness, inasmuch as by them alone our faith is tried, and we are encouraged to bear patiently, and to labor earnestly and perseveringly after eternal glory. To imitate the religion of the gospel, in some points, is not so very difficult, in certain conditions of life. For instance, we can easily exercise resignation to the will of God, when he pours in upon us a flood tide of prosperity; but to obey God, and be resigned to his will, when he crosses our inclinations, this is religion, indeed—this is the trial which Abraham's faith endured, and which he passed gloriously. And he was called the "friend of God." But wherefore did God thus try him? Did he not know before that he was sincere? No doubt he did. But perhaps Abraham might not have been so well satisfied of his own fidelity before as he was afterwards; nor had he made so full proof of the power of grace as he then made. What was the result? His consolation increased, his faith was confirmed, he was therefore prepared to exercise with patience, under similar trials, and the virtue of God's never-failing grace was tested.

The trial of Job was somewhat similar. The Almighty did not believe the lies of Satan, when he said, "Touch him, and he will curse thee to thy face;" but he gave Satan liberty to do his worst—only to spare his life. After a series of severe afflictions, Job came out, like gold tried in the furnace, and thoroughly purified; and he no doubt enjoyed more consolation afterward, and God's name was more glorified by Satan's malice, on this occasion, than in all Job's life before.

From a view of the utility of affliction, in this respect, the apostle represents the Almighty as speaking to his children. "My son, despise not thou the chastening of the Lord, nor when he rebuketh thee, be provoked; for he is chastening thee, and he will save thee from all iniquity." And St. James, immediately after the text, saith, "Knowing this, that the trying of our faith worketh patience." As if he had said, "Why should you not count it joy to fall into temptation, when it is so well calculated to try your faith, and give the satisfactory evidence that it is sincere; and, at the same time, to bring glory to God and praise to himself?" "Let patience, or the necessity of patience, 'let patience have her perfect work,' or, its full reward. A man who puts his money on interest, has no right to receive it, until he wait the proper time; and so of tilling the ground, and of the reward of labor. He speaks of this as the way to attain perfection. 'That you may be perfect and entire, wanting nothing,' that is, that you may be skilled in all the mysteries of true godliness."

We are assured, by our own experience, that those who have suffered the greatest afflictions, and sustained them best, are the happiest Christians. As the old soldier perceives a degree of delight in speaking of his wound, so the faithful Christian rejoices in enumerating the afflictions he has suffered for Christ's sake, while fighting under his banner; and like Paul in his confidence, he saith, "I will be separated from the love of Christ?" Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors; we take spoils from our enemies.

Brothers, it must afford a man great comfort, while he is surrounded with distress, to reflect that he is walking in the way in which all have traveled who are now in heaven, and who once were on earth. For, could we hear those tell their travels in this life, I have no doubt that they would speak with raptures of their former temptations. Christian, whatever your troubles may be, if you do not run, but fall into them, however numerous they may be, you have a right to rejoice in them. But sinners your afflictions are but the prelude to everlasting pain.—*Morris.*

For the St. Louis Christian Advocate.

"Blessed are the pure in heart, for they shall see God."

To be pure in heart should be the Christian's aim and purpose; but to be so requires a great amount of prayer and watchfulness. For a child of God to live in this world, and enjoy daily the love and favor of his Heavenly Father, is a high and holy privilege; and, while it may be done—for we have the assurance from God's blessed Word that it is the Christian's privilege to enjoy daily sweet intercourse with the Father of our spirits—alas! how few do enjoy this blessing! How few seek after it! Our minds become entangled with the world, and the cares and perplexities of life crowd themselves upon us, and we give way to temptation, and fall into sin. We forget that, to enjoy the holy delights of that better land, we must be pure in heart, and in all manner of conversation. Oh, for a deeper work of grace in the hearts of God's people. But, blessed be God, none of his children need despair. Heaven, with all its glories, shall be ours, if faithful. Our cares and trials may last us through life; but death, solemn as the hour may be, releases the child of God from all his troubles, and his deathless spirit goes forth to enjoy the blessed reward that is in store for him.

If Christians would only let their light shine more brilliantly, and beautify their professions more nobly, by discountenancing sin of every grade, what a change would there be, in the Church and out of it! And, until this is done, the wheels of Zion will move but slowly.

The Christian has much to contend with, and duties devolve upon him that he feels loth to perform; but he should always remember the promise, that no good thing will our blessed Master withhold from them who walk uprightly.

May we all live more holy, and show forth more zeal for the cause of Christ.

W. L. T. E.

Landmark, Mo, May 4, 1860.

Communications.

For the St. Louis Christian Advocate.

Miscellaneous Proverbs.

BY FLETCHER.

CHAP. I.

1. Be choice of thy company, lest thy heart be corrupted, and thy good name receive a blot.
2. Use opportunity promptly, wisely, and verily thou shalt become renowned in deeds.
3. In disputes, be mild; in business, be prompt; in friendship, confiding, so shalt thou have friends and money.
4. Love without distrust; praise without selfishness; reprove without hatred.
5. Be not envious of thy neighbor's wealth, for verily wealth bringeth anxious care with less capacity for its enjoyment.
6. Be zealous to do good, for remember thy good deeds will be immortal.
7. Labor is a necessity of thy nature; all men fly to it for pleasure or profit.
8. Keep thy conscience tender, that it may be a faithful monitor to duty and to virtue.
9. Honor virtue in the humble; detest vice everywhere.
10. Wouldst thou be happy? Do thy duty, and it will come unbidden to thy heart.
11. "Knowledge is money;" therefore, if thou wouldst become rich, seek wisdom, and use it.
12. Be thoughtful, and thou shalt become wise; be frugal, and thou shalt become rich; be friendly, and thou shalt become popular; be virtuous and faithful to thy country and thy God, and thou shalt be counted worthy of all honor.

Scraps of Thought and Sentiment.

BY FLETCHER.

Love is life's most beautiful poetry, written upon the heart, and destined to a bright immortality.

Envy is life's most virulent poison, often infused into our most delicate food.

Honor is life's ornament; beautiful if worn with dignity and humility.

Flattery is like the usurer, who makes small loans on short time, and demands exorbitant interest.

Beauty of person is often a fatal gift; it imposes responsibilities by additional talents, with neither wisdom nor power to improve them.

Vanity, like the bubble, rears all the colors of the rainbow on an airy foundation.

Ambition, like the eagle, stoops to earth for its prey, but ascends to enjoy it.

Home, an oasis in life's great desert, where the weary pilgrim may rest and refresh himself for his journey.

Youth, the bud of hope, which, with care, may have a rich fruition, or, by neglect, a fearful blight.

Immortality gives to life its brightest and noblest aspirations; bridges the cold stream of Death, and beautifully illuminates the regions beyond.

Divine mercy, unlike human, offers pardon for the past without "indemnity for the future."

For the St. Louis Christian Advocate.

On Dress.

Mr. Editor: In the Discipline of the M. E. Church, South, page thirty-first, we find that the putting on of gold and costly apparel is forbidden. And, on page 108, is the following: "Ques. Should we insist on the rules concerning dress?" "Ans. By all means. This is no time to give encouragement to superfluity of apparel. Therefore, receive none into the Church till they have left off superfluous ornaments."

"Let every one who has charge of a circuit, or station read Mr. Wesley's Thoughts on Dress, at least once a year in every society."

In visiting the classes, be very mild, but very strict. Allow of no exempt case: be one sufferer than many."

After reading the above, one unacquainted with the facts would be surprised on entering a Methodist congregation, and seeing

the whiskered preacher, and the sisters with their gold rings and modest hoops, occupying something less than ten feet in diameter. Who do they worship? It must be the God of Priests.

Mr. Wesley's Thoughts Upon Dress."

Well, I have attended some few Methodist meetings, and I never heard those Thoughts Upon Dress, and if I had not learned some other way, I would not have known that Mr. Wesley ever thought about dress in his life.

But some will say, you should touch the subject of dress very cautiously, lest you offend some very worthy persons.

But if I offend with the truth, what, then is my offense?

On this subject, hear what the inspired writers say:

1 Pet. iii. 3: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

1 Tim. ii. 9: "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array."

We have mentioned these two, as being sufficient, for in the mouth of two or three witnesses shall every fact be established. And we hope, instead of changing the Discipline to suit their dress, that preacher and people will change and fashion their lives and dress according to the Discipline and God's Holy Word, and all live in heaven mind on earth, and live with God in heaven.

Old F. O.

If the writer of the above will consult the last edition of the Discipline, he will find things different from what is stated above, although the change may not be regarded as material except in regard to Mr. Wesley's Thoughts on Dress.—Ep. Adv.

Rev. W. B. McFarland's Communication.

Much as we dislike the introduction of mere personal matters into the public papers, we give place to B. O. McFarland, that he may set himself right in a matter whereof he has been accused. The man to whom he refers charged, in a public print, that McFarland had made false statements in regard to matters referred to in this communication.

The paper which contained the charge refused to publish the answer; hence it is thought to be due to the parties concerned that the answer appear; hence, at the request of Bro. McFarland, we insert it.

We have not space for the article to which this is a reply, nor, indeed, is it necessary we should publish it if we had. The following gives a clear view of the matter, so far as Bro. McFarland seems to have been concerned:

For the St. Louis Christian Advocate.

REV. T. B. TAYLOR VS. TRUTH.

Mr. Editor: In the Central Christian Advocate, of January 25th, a Northern Methodist paper, published in your city, appeared an article from the pen of T. B. Taylor, containing sundry statements in reference to myself and others, designed to make a false impression upon the minds of the readers of that paper.

I have never engaged in a controversy of this kind, but I think justice to myself, and the cause of truth, require me to set the matter at rest. I am, therefore, the editor of the Central Christian Advocate. The first, for willfully telling what he knew was not true, and the other for publishing it, and refusing to publish a correction of its falsehoods, and for failing to return the manuscript when demanded of him.

Since the publication of the article referred to, I have written to the Charleston, Va., and to the Richmond, Va., papers, and stated my own before me, the benefit of which I propose giving to the public.

Sometime last summer Rev. J. C. Rucker, of the Illinois Conference, made a visit to his friends at Independence, while I was stationed in that city. I received him cordially, and invited him to preach, which he did at two different times.

During his stay we had several conversations upon Church matters, and, during one of those interviews, I incidentally referred to T. B. Taylor, and his antecedents. I also remarked that I had noticed several slaves advertised to be publicly sold for his benefit, which he had religiously pocketed the proceeds.

The following is a true copy of the advertisement alluded to:

"TRUST SALE.—In pursuance of a deed of trust, given by John Hansford to me, as trustee, to secure T. B. Taylor the sum of \$1,248 85, and the interest thereon, which deed of trust is recorded in book U, page 30, Kanawha, County Court Clerk's office, Virginia, and dated 10th day of July, 1855, I shall proceed, on the 1st day of January, 1856, to sell, at public sale, the following negro slaves, to wit: Matilda and her son, Frank; Hannah; Nelly; Sanford; and the following real estate, to wit: \* \* \*

Now, what intelligent reader can fail to detect the shallow hypocrisy, so clearly evinced in the above specimen of Taylor's logic?

A deed of trust taken by the administrator of his father-in-law's estate! And this note was given to my wife before we were married! If so, it was out of reach of the third party, the fact is, he never did have anything to do with it. The deed of trust was taken by Taylor, or his trustee, and for his benefit, and for no one else. He also states that the negroes were the only property the man had, &c. This is also false, which you will see by the following, a copy of the deed of trust, certified by the clerk of the court where it is recorded:

"This deed, made this 10th day of July, 1855, between John Hansford, of the first part, and T. B. Taylor, of the second part, and Emily B. Taylor, of the third part, all of the County of Kanawha, and State of Virginia, Witness: That the said party of the first part, doth grant unto the party of the second part, the following negro slaves, to wit: Matilda and her son, Frank; Hannah; Nelly; Sanford; and the following real estate, to wit: \* \* \*

upon trust to secure to the party of the third part a certain debt, due and owing to the party of the third part, by said John Hansford, a note, of this date, for \$1,248 85. If said Hansford fail or refuse to pay, to said Taylor, said sum of \$1,248 85, and all accruing interest, by the first day of January, 1856, then the trustee shall sell the property hereby conveyed—first selling the negroes—or so much thereof as shall be sufficient for the purpose of the trust, and apply the proceeds according to section 6, chapter 117, Code of Virginia."

And all signed, sealed, and recorded. I have here copied the body of the deed only. Mr. Editor, in all candor, is not this an outrageous treatment of truth? But this is not all. "The negroes are to be sold first," and the land reserved.

Taylor wants \$800 worth of "blood to cement the bricks" in a new Methodist Church, to be built in a destitute village in Illinois.

But hear him further: "Suffice it to say, the sole netter took place, but the money was forthcoming; at least, all but about \$40 or \$50, which remains unpaid to this day."

"Now, Mr. McFarland, bring on your documents."

Well, here they are, in the form of receipts that will speak for themselves.

"T. B. TAYLOR VS. JNO. HANSFORD. This amount, part of debt secured by trust deed, and paid to T. B. Taylor, by J. F. Hansford, As proceeds of a by Frank—\$850 00 Attorney's claim—17 1/2 332 50

"Received of T. B. Taylor, trustee and attorney, the above sum of \$322 50, and his receipted account \$17 1/2, attorney's commission, April 29th, 1857, a part of claim by John Hansford. (Signed.) T. B. TAYLOR. The above is a true copy from my receipt book made by request. T. B. SWANN."

This boy, Frank, whose name appears in the deed, was the son of D. E. Taylor, a Southern trader, and the money paid to T. B. Taylor (or which he gave his receipt, as above).

Yet, he says he "never sold a slave in his life," but his trustee sold one for him, and he received the price, wiping his mouth, and saying I have done no harm. "I am a slaveholder at heart." I am only one in pocket.

Let me once more, Taylor, say: "He made his will." &c. Now, what if he did? who does not know that his will is perfectly worthless? His slaves may be sold by himself, or for his debts, at any time. Has the man no common sense? Or has he "traded in the souls and bodies of men" so long as to lose the sensibility of a man?

He says: "They are all now free, and doing for themselves, except one, and she will have reached maturity before long." This is another fish story. Read the following:

"By request, I make the following statement, that I have a slave by the name of Henry of Dr. Watkins, agent for Rev. T. B. Taylor, for which I have executed my note, payable to said Taylor, for the sum of \$120, the hire for the year 1859. (Signed.) O. WILSON."

"Charleston, Va., Feb. 22, 1860."

Henry is about thirty years of age, "and doing for himself," paying his MASTER, a member of the Illinois Conference, \$120 per year. What a privilege! "All true except one, and she will have soon arrived at maturity." Now, this girl, Agnes, referred to, is about twenty-one years of age at present.

Let me be heard to D. E. Taylor, of Charleston, Va., for three years past, and is also, engaged to the same man for three years more, at \$40 per year, and all expenses, taxes, &c., paid. T. B. Taylor never has been accused of telling too much truth, and I think the above facts that I have stated will clearly point out the "roque that lied in the case." There are other points in his communication that ought to be noticed, but I will pass them for the present.

Yours truly, W. B. McFARLAND.

Wesport, Mo., May 3, 1860.

All about Preaching—Dull Preaching, And Other Kinds of Preaching.

We have not for some time past seen an article, of no greater length, that pleased us more than the following. We dislike dull preaching—no matter where, when or by whom. When a man ascends the pulpit to talk to us about our eternal interests, we want him to be in earnest; and, although we do not care to have him scream and bawl, yet prefer he should manifest earnestness in manner, as well as in matter. But we do not like that fastidious squeamishness that seems to pervade the minds of some, in regard to what is called long sermons. The length of a sermon should depend upon its matter, and the interest felt in it by the congregation listening. Some men will tire us more in thirty minutes than others will in three times thirty minutes. When a man goes into the pulpit, let him be sure, 1. That he has something to say; 2. That he knows what it is he has to say; 3. That it is right, true and good; 4. That it is applicable to that time, place and people; 5. That he knows how to say it, using the proper words in their proper connection.

Then let him proceed to say his say, plainly, respectfully, reverently, solemnly, and affectionately—avoiding tautology and repetition—avoiding all appearance of hardness and pomposity of style—all affectation of expression—the use of all hard or high-sounding words and seek to make the truth, the ideas prominent, and not the style, the manner or the dress. And then let him quit when he is done, and not talk for the sake of talking, or talk against time, nor yet try to make the people feel until they have given them something to feel about. Give the people the truth of God, in a proper manner and with a proper spirit, and they will be sure to feel sooner or later. But to the article:

We have an indefinite amount of puerile and undignified complaint from disappointed men, of disingenuous misrepresentation from incompetent men, who have entered upon labors they were never fitted to accomplish. Such men undertake their labors in vain; that want, and must needs be the Divine sanction; and they are tempted to wail at the verdict of unsuitableness and of incompetency, by bringing many and grievous charges against their flock. "A mania for church extending," "a banking-for architectural splendor," "or for discursive and satirical preaching," "or for something florid and profound," these and the like imputations have been put forward, as a screen by many an unsuccessful preacher, who failed in a failed effort in selling his own wares. "Shirking or shirking," but failed to recommend Christ and his gospel—bailed for want of head, or heart, or industry, or all three.

An Irish preacher is reported in an Edinburgh paper as saying lately, that "he had been led to think of his own preaching and of that of his brethren. He saw very few sermons in the New Testament shaped after the forms and fashions in which they have been accustomed to shape theirs. He was not aware of a sermon there, in which they had a little motto selected, upon which a disquisition upon a particular subject was hung. The sort of sermons which the people in his locality were desirous to hear, were sermons delivered on a large portion of the Word of God, carrying through the ideas as the Spirit of God had done. And it is, in part, at least, because of the prevailing disregard of this most reasonable desire, that preachers so soon weary of their ministrations."

It is not worth while for any man to go into the ministry who can not rely the Apostle's invitation, running thus: "I beseech you, therefore, brethren, by the mercies of God, let ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." If that seem not

reasonable, aye, and exceedingly inviting too, better let it alone. All men can not do all things. Better raise extraordinary potatoes than hammer out insignificant nails. If any man really wish to know how he is preaching, let him imagine himself conversing earnestly with an intelligent and highly gifted, but uneducated man or woman, in his own parlor, or with his younger children. Would any but an idiot keep on talking, when, with half an eye, he might discern evidences, wrought by himself, upon the uneducated sensibilities of his hearers?

How long ought a sermon to be? As long as you can read in the eye of seven-eighths of your audience, *Pray, go on.*

The dull preacher, falling below the dignity and the privilege of his office, addresses himself, not to living men, but to an imaginary sensibility to abstract truth. The effect of this is obvious and inevitable; it converts hearers into doubters as to whether in fact there be any such thing as a religion worth remembering or possessing, and preachers into complainers of the people, as indifferent and insensible to the truth—I feel what I ought to render them liable to blame and punishment. God's truth, fairly presented, is never a matter of indifference or of insensibility to an intelligent, or even to an uneducated audience. However an individual here or there may contrive to withdraw himself from the sphere of its influence, truth can not be made less her power than the sun lose his heat.

The people, under the quickening influence characteristic of our age, are awakening to the consciousness, that on the day which should be the best of all the week, they have been defrauded of their right, in having solemn dullness palmed upon them, in place of living, earnest, animated truth. Let not ministers, unwisely overlooking this undeniable fact, blame the people, by alleging growing facilities in dissolving the pastures of religion—disregard for solemn contracts—a willingness to dismiss excellent, godly and devoted men, without other reason than the indisposition to retain them. Be it known to all such, that capable men in every department of life were never in such request as at this very hour; and never, since the world began, was there an audience so large, and so attentive to truth, well wrought and fitted to its purpose, as now.

From the Richmond (Va.) Enquirer.

ORIGIN OF LYNCH LAW.—MESSRS. EDITORS:

I observed recently in the Dispatch a short extract from Howe's History of Virginia, touching the "Lynch Law." I have seen this extract more than once in the papers; it contains one or two inaccuracies, which, however, are unimportant. In regard to Colonel Charles Lynch, author of that code, it is stated that he was a Governor of Louisiana. It was Mississippi, and not Louisiana. He died—not soon after the war, but a few years after the commencement of the present century, as I am informed by a near relative, now living, in old age.

Perhaps it may not be uninteresting to some of your readers to learn farther particulars in relation to the same subject, from the pen of an old inhabitant of Lynchburg, who has lately written "Sketches and Recollections of Lynchburg." "Chas. Lynch, the father of Col. Charles and John Lynch—the latter the founder of the new city of Lynchburg—took up a tract of land on James River, within view of the Peaks of Otter and the mountain scenery. After his decease, this tract of land, now the site of Lynchburg, became the property of his son, John, who established a ferry over the river at that point. [As Mr. Howe quoted Mr. Wirt as saying,] it was his